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By

EDGAR LEGARE PENNINGTON, S. T. D.

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Church of England Beginnings in Connecticut and Black Monday at Yale

By

EDGAR LEGARE PENNINGTON. S. T. D.

A party of Dutch from New Netherland made the first settlement in Connecticut by Europeans, on the site of the present Hartford in the year 1633. The same year, a trading post was established on the Connecticut River near Windsor by members of the Plymouth colony. John Oldham, of Massachusetts, explored the valley and made a good report of the resources. Encouraged by his account, the inhabitants of three Massachusetts towns (Dorchester, Watertown and New Town — now Cambridge) left the colony for the Connecticut valley in the next two years. As a result, Wethersfield, Windsor, and Hartford were peopled. These settlers had come to America in the Puritan migration of 1630. They were dissatisfied with the autocratic character of the Massachusetts government; still the instrument which they adopted in 1639, known as the Fundamental Orders of Connecticut, showed no radical departure from the institutions of Massachusetts. While no religious test for citizenship was specified, the union of Church and State was presumed in the preamble.[1]

In 1638, a party of Puritans under John Davenport and Theophilus Eaton founded the colony of New Haven. Soon after their arrival, they drew up the "Plantation Covenant," which made the Scriptures the supreme guide in civil as well as religious affairs. They recognised no human authority apart from themselves. In June, 1639, they drew up a more definite statement of political principles: the rules of Holy Writ should determine the ordering of the Church, the choice of magistrates, the repeal of laws, the dividing of inheritances, and all other

(1) Encyclopaedia Britannica, 14th ed., VI., pp. 268-26

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matters of public import; only church-members should become free burgesses and officials of the colony; the free burgesses should choose twelve men, who from their number should choose seven others, and these should organise the Church and civil government.[2]

Thus there were two jurisdictions in the present limits of Connecticut, with separate governors and councils, until 1665, when the charter was accepted.

Davenport had been vicar of St. Stephen's Church, Coleman street, London. Nevertheless, the first planters of New Haven set up for independency in religion; they were even in matters of politics careful not to mention any allegiance to their native land or king, and all liturgical forms were thrown aside. About the same time, Davenport's brother Christopher went to the other extreme, and left the Church of England for Rome.[3]

The colony kept growing. In 1643, the jurisdiction of New Haven was extended by the admission of the townships of Milford, Guilford, and Stamford to equal rights with New Haven. Two other townships were afterwards added to the colony,—Southold on Long Island and Branford. The religious test was continued; and the theocratic character of government may be observed in the famous "Blue Laws," which at New Haven prohibited trial by jury, imposed the death penalty for adultery and for conspiring against the jurisdiction, required the strictest sabbath observance, and prescribed heavy fines for "concealing or entertaining Quaker or other blasphemous heretics."[4]

A third Puritan settlement was made at the mouth of the Connecticut River under the auspices of an English company, of which William Fiennes, Lord Say and Sele (1582-1662), and Robert Greville, Lord Brooke (1608-1643), were leading members. It was named Saybrook in their honour. It was sold to Connecticut in 1644.[5] Grace Episcopal Church was founded in 1830.

On the 23rd of April, 1662, Connecticut procured a royal charter, which included the colony of New Haven. Davenport

(2) *Ibid.*, p. 269; Winsor: Narrative and Critical History, III., pp. 332-333.
(3) Beardsley: History of the Church in Connecticut, I., p. 12.
(4) Encyclopaedia Britannica, 14th ed., VI., p. 269.
(5) *Ibid.*

and other leading men opposed union with Connecticut; the charter had been obtained without their knowledge or consent. In May, 1665, the colonies united, with John Winthrop as governor.[6] Prior to the granting of the charter, there is no evidence that the Church of England was ever tolerated in Connecticut.[7]

At the October session of the General Assembly of Connecticut, in 1664, William Pitkin, Michael Humphrey, John Stedman, James Enno, Robert Reeve, John Moses, and Jonas Westover — all freemen of the corporation of Connecticut, designating themselves "professors of the Protestant Christian Religion, Members of the Church of England, and subjects to our sovereign lord, Charles the Second, by God's grace king of England"— addressed that body, "to declare our grievances and to petition for a redress of the same." They complained of their "past and present want of these Ordinances which"— they asserted —"ought to be administered" to them and their children "as members of Christ's visible Church." They appealed to the language of the charter and of the King's letter to the Massachusetts Bay Colony of June 20th, 1662, as warranting their claim to the administration of the sacraments; and they asked the action of the Assembly to put them "in a full and free capacity of enjoying those forementioned advantages, which to us, as members of Christ's visible Church, do of right belong." They referred to the relations in which they stood to "Our Mother Church;" and asserted that they and theirs "are not under the due care of an orthodox ministry that will in a due manner administer" the two sacraments; that they were "as sheep scattered having no shepherd." They prayed that for the future "no law in this corporation may be of any force to make us pay or contribute to the maintenance of any minister or officer of the Church that will neglect or refuse to baptise our children, and to take care of us as of such members of the Church as are under his or their charge and care."[8]

This plea was favourably received; and the following action was entered on the minutes of the General Assembly:—

"This Court vnderstanding by a writing presented to

(6) Winsor: Narrative and Critical History, III., p. 334.
(7) Beardsley: History of the Church in Connecticut, I., p. 12.
(8) Conn. State Papers, Ecclesiastical, I., doc. 106; American Church Review, X., pp. 106, 107; Perry: American Episcopal Church, I., p. 283; Beardsley: History of the Church in Connecticut, I., p. 10.

them from seuerall persons of this Colony, that they are aggrieved that they are not enterteined in Church fellowship; this Court hauing duely considered the same, desireing that the rules of Christ may be attended, doe commend it to the ministers and churches in this Colony, to consider whether it be not their duty to enterteine all such persons whoe are of an honest and godly conuersation, haueing a competency of knowledge in the principles of religion, and shall desire to joyne wth them in Church fellowship, by an explicit covenant, and that they haue their children baptized, and that all the children of the Church be accepted and acce^{td} real members of the Church, and that the Church exercise a due xian care and watch ouer them; and that when they are growne up, being examined by the officer in the presence of the Church, it appears in the judgment of charity, they are duely qualified to participate in that great ordinance of the Lord's Supper, by theire being able to examine themselues and discerne the Lord's body, such persons be admitted to full comunion."[9]

Pitkin was a man of note in the colony, the attorney of the corporation and from time to time treasurer. Nothing more is heard of the grievances of the petitioners.

For some years, there is no mention of the Anglican adherents in Connecticut. The atmosphere was exclusive and intolerant; and the Congregational establishment was so identified with the political fabric as to cause a diverse religious loyalty to seem alien, if not treasonable.

Yet Yale College, the academic glory of Connecticut, was incorporated in 1701, and later named for a benefactor who was a member of the Church of England. Elihu Yale, whose father had settled in New England, was sent home for his education; there he conformed to the English Church. The college had been founded, in order to provide the advantages of a higher education and supply a Congregational ministry for the colony. A month after the granting of the charter, the members of the corporation

(9) Public Records of Colony of Conn., prior to the union with New Haven Colony (Hartford, 1850), pp. 437-438; Perry: American Episcopal Church, I., pp. 283-284; Beardsley: History of the Church in Connecticut, I., pp. 10-11.

met at Saybrook; and, among other things, prescribed the rules and regulations for the guidance of the rector and students. They forbade any other theological instruction save that directed and appointed by the trustees, all of whom were Congregationalists. Yale expressed himself in 1719 as somewhat concerned "whether it was well in him, being a churchman, to promote an academy of dissenters." "But when we had discoursed that point freely," so the agent for the colony wrote Governor Saltonstall, "he appeared convinced that the business of good men is to spread religion and learning among mankind without being too fondly attached to particular tenets, about which the world never was, nor never will be, agreed. Besides, if the discipline of the Church of England be most agreeable to Scripture and primitive practice, there's no better way to make men sensible of it than by giving them good learning."[10]

Coincident with the origin of Yale, the Church of England began to penetrate into the colony. George Keith, formerly a Quaker divine and a distinguished convert to the Anglican order, was sent by the newly founded Society for the Propagation of the Gospel in Foreign Parts to make a tour of the colonies and report the needs of the different localities. The policy of the Society and the plans for missionary enterprise would be largely determined by his recommendations. Keith arrived on the ship, the "Centurion;" and the chaplain of that vessel, the Reverend John Talbot, accompanied him on his tour of inspection, which embraced the principal towns and settlements from New Hampshire to North Carolina. Talbot later attained to great prominence in the service of the Church, especially in New Jersey.

On the 11th of September, 1702, Keith and Talbot reached New London. There they were entertained by Gurdon Saltonstall, the Congregational minister of the place, who "expressed his good affection to the Church of England," and desired both of them to preach. This they did on the 13th, at the local meeting house. This was probably the first occasion on which a recognised minister of the Church of England officiated in Connecticut.[11] Such hospitality as they received was by no

(10) Perry: American Episcopal Church, I., p. 564.
(11) Jarvis: Sketches of Church Life in Colonial Connecticut, p. 19; Perry: American Episcopal Church, I., p. 563.

means general. Keith reported to the Society that he "found great abuse and opposition, for most part, both in New England and all other parts, where we have since travelled from the Quakers, in their meetings, by their continual interrupting me whenever I offered to speak, and loading me with the names of apostate, lying serpent, adversary to truth, &c., and even threatening me with twenty pounds fine, for breach of the Act of Toleration." But on the other hand, "in divers places of New England where we travelled, we found many well affected to the Church, not only the people but several Presbyterian ministers in New England, who received us as brethren and requested us to preach in their congregations, as accordingly we did."[12]

The same year, application was made by some people of Stratford to the Bishop of London for a minister. As early as 1690, a considerable number of Anglicans there were "desirous to worship God in the liturgy of their forefathers."[13] There was no immediate response.

The gentleman largely responsible for the introduction of regular services of the Church of England into Connecticut was a wealthy layman, Colonel Caleb Heathcote, of Scarsdale Manor, New York. A native of Chesterfield, England, and one of the leading men in the colonies, he was surveyor-general of customs for the eastern district of North America; judge of the Court of Admiralty for New York, New Jersey, and Connecticut; and one of the King's Council for the province of New York.[14] On November 9th, 1705, Heathcote addressed the S. P. G. (the Society for the Propagation of the Gospel in Foreign Parts), portraying conditions in Connecticut. There, he said, the people were taxed to support a Presbyterian or Independent ministry. "Abundance of odd kinds of laws" were in force to prevent any dissent from the existing order. Pains were taken to make the people "think as bad as possible" of the Church of England; and false impressions existed regarding the Church. The people were "not only not of the Church, but have been trained up with all the care imaginable to be its enemies." He suggested that the

(12) S. P. G. Series A, I., #50 (Stevens & Brown Library of Congress transcript).
(13) Jarvis: Sketches of Church Life in Colonial Connecticut, p. 22; Beardsley: History of the Church in Connecticut, I., p. 19.
(14) Hawks and Perry: Church Documents, Connecticut, I., pp. 4-6.

Bishop of London authorize one of the ministers — such as the missionary at Rye, New York — to look for and locate the churchmen, and learn if there were any who had children to baptise or who desired to partake of the sacrament. He proffered his assistance.

> "The chief end I have in this projection is to have the people of that government undeceived in their notions concerning the Church, there being, I believe, fifteen thousand in that colony who have never heard nor scarce seen a Church of England minister. And I have the charity to believe that after having heard one of our ministers preach, they will not look upon our Church to be such a monster as she is represented."[15]

The Stratford people, insistent in their desires, requested the Reverend William Vesey, then rector of Trinity Church, New York, to pay them a visit. Because of the distance from the city, Mr. Vesey could not go; but the Reverend George Muirson, missionary of the S. P. G. at Rye, went instead. Muirson set out in 1706, in company with Colonel Heathcote, to explore the shore-towns from Greenwich to Stratford. At Stratford, Muirson was denied the use of the public meeting house for a service; but, though threatened "with prison and hard usage," he preached to a large group and baptised about twenty-four. On the second visit, a few months later, it was found that the hostility had increased. A member of the Council stood on the highway and cited the law against such services as were "distinct and separate from, and in opposition to that which is openly and publicly observed and dispensed by the approved ministers of the place;" he forbade all persons to attend the Episcopal assembly, and threatened Muirson and Colonel Heathcote with a fine of five pounds. The congregation, however, was not diminished.[16] The visits were repeated, notwithstanding opposition. Services were held, and prayer books were distributed. "They rode on horseback with their saddle-bags full of books, and the Colonel always went fully armed, as, in those tolerant

(15) Documentary History of New York, III., pp. 80-81.
(16) Beardsley: History of the Church in Connecticut, I., p. 21; Hawks and Perry- Church Documents, Connecticut, I., pp. 40-41; Perry: American Episcopal Church, I., pp. 284-285.

times, it was as much as a man's life was worth even to talk of 'the Church' in Connecticut, without any means of self-defence."[17]

Muirson and Heathcote advised the churchman of Stratford to organize. They complied with this sage counsel; and in April, 1707, they chose their wardens and vestrymen. This excited more antagonism.[18] But the Congregationalist minister at Stratford, John Reed, was impressed, and even avowed his willingness to go to England for ordination, if provision were made for himself and family. Although he never went, he lost his living among the Congregationalists. In 1709, Timothy Cutler was called to Stratford in order to rally the Independent forces and repair the mischief which their pastor had done. Cutler was a strong advocate of the Congregationalist position; but was destined to become an ardent Church of England clergyman, and to prove the centre of a convulsion in the ranks of Independent complacency.

The Reverend Mr. Muirson took charge of the work in Stratford. He tried to be conciliatory, in the face of steady opposition. His members' estates were taken by distress when they failed to support the Independent ministers. Though the taxes paid by Anglicans helped build meeting houses, they were denied the use of them for their services even on week-days. "They tell our people that they will not suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies."[19] In October, 1708, Muirson died; and Stratford was left without regular ministrations. The town had to depend on occasional visits from clergymen passing through or living at a distance; otherwise there were no services of the English Church. It was not until 1712 that Muirson's place was supplied.

In the meantime, September, 1708, Connecticut passed her Toleration Act, granting liberty of conscience to "any society or church soberly differing or dissenting" from the established Congregationalist order. Such dissenters, however, were not exempted from taxation for the maintenance of the Congregational establishment.[20]

(17) Bolton: History of the Parish of Rye.
(18) Hawks and Perry: Church Documents, Connecticut, I., p. 41.
(19) *Ibid.*, pp. 29-30.
(20) Perry: American Episcopal Church, I., p. 566.

On the 12th of December, 1709, a warden and vestryman of Stratford were seized and imprisoned in gaol, without heat or light, and at midnight, for failure to pay the tax for the support of the dissenting minister. Three more were imprisoned a month later, till they paid the sums demanded. Several others had their estates distressed on the same account. The townsmen boycotted the churchmen who were tradesmen and workmen.[21]

It was unfortunate that the clergyman sent to Stratford at the time when the Church was on its defensive was the Reverend Francis Philipps, one of the most unworthy ministers of colonial America. Philipps went there in 1712, and made a bad impression. He neglected his work, spending most of his time in New York; his "unhappy conduct" did "an irreparable injury." He remained only a year.[22]

After he left, it was reported to the S. P. G. that interest in the Church at Stratford was declining. Petitions and letters of that time reveal a state of discouragement in what was once a hopeful though struggling little band. On the 30th of September, 1718, the members there addressed the Society for a minister. They stated that for five years they had remained "as a scoff and byword to the enemies of the Church." There were at least a hundred baptised persons there; they had once had as many as thirty-six to partake of the Holy Communion; several times they had assembled congregations of from two to three hundred.[23]

In response, the Reverend George Pigot was sent to Stratford in 1722. His arrival was followed by an awakening of interest; and plans to build a church were set on foot. Not content with his immediate field, Pigot branched out into the nearby towns; he held services at Fairfield, Newton, and Ripton. In eighteen months, he was able to report many converts.

Yale College had been moved from Saybrook to New Haven; and in 1719, the Reverend Timothy Cutler, the strong antagonist of the Church of England in Stratford, was elected rector at Yale. He was a man of varied accomplishments and great sincerity and determination. Mr. Samuel Johnson and Mr. Daniel Brown

(21) Hawks and Perry: Church Documents, Connecticut, I., pp. 42-44.
(22) *Ibid.*, pp. 50-51; Documentary History of New York, III., p. 264.
(23) Hawks and Perry: Church Documents, Connecticut, I., pp. 51-53.

were tutors in the college, and carried on instruction under the oversight of the rector. The institution had a faculty of capable and earnest young men — the sort likely to advance the interests of the Congregational establishment. But a surprise was in store; and soon New England was shaken by a revelation of drastic and radical import.

On the 20th of August, 1722, the Reverend Mr. Pigot informed the Society for the Propagation of the Gospel in Foreign Parts that he had held conference with Mr. Cutler, the president of Yale College, and five others; and he had found them determined to declare themselves professors of the Church of England as soon as they understood that they would be supported.

> "They complain much, both of the necessity of going home for Orders, and of their inability for such an undertaking; they also surmise it to be entirely disserviceable to our Church, because, if they should come to England, they must leave their flocks, and thereby give the vigilant enemy an opportunity to seize their cures and supply them with inveterate schismatics. But if a Bishop could be sent us, they could secure their parishes now and hereafter, because the people here are legally qualified to choose their own ministers, as often as a vacancy happens; and this would lighten the Honorable Society's expenses to a wonderful degree. I am informed, also, by these, that there are other gentlemen disposed to renounce their separation, not only in this colony, but also in other provinces of North America, and those a body considerable enough to perfect a general reformation."[24]

It was the aforesaid Samuel Johnson, who had paved the way for the conference which led to one of the decisive episodes in the religious history of colonial America. Johnson's studies had inclined him favourably to the Church of England; and he visited Mr. Pigot soon after the latter arrived in Stratford, and invited him to see the college. There Pigot was introduced to Johnson's friends of the Yale faculty; and to Pigot's gratification, these teachers expressed their charity and admiration for the Church of England. Other meetings followed — more or less frequent; they were observed with suspicion.

(24) *Ibid.*, pp. 56-57.

On the 13th of September, 1722, the cloud broke. Then Timothy Cutler, rector of Yale; Jared Eliot, pastor of Killingworth; John Hart, pastor of East Guilford; James Wetmore, of North Haven; Daniel Brown, tutor at Yale; Samuel Whittelsey, pastor of Wallingford; and Samuel Johnson, pastor of West Haven, presented their written declaration "to the Rev. Mr. Andrew and Mr. Woodbridge and others, our Reverend Fathers and Brethren, present in the library of Yale College."

"Reverend Gentlemen,

"Having represented to you the difficulties which we labor under, in relation to our continuance out of the visible communion of an Episcopal Church, and a state of seeming opposition thereto, either as private Christians, or as officers, and so being insisted on by some of you (after our repeated declinings of it) that we should sum up our case in writing, we do (though with great reluctance, fearing the consequence of it) submit to and comply with it, and signify to you that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to the Episcopal; and should be heartily thankful to God and man, if we may receive from them satisfaction herein, and shall be willing to embrace your good councils and instructions in relation to this important affair, as far as God shall direct and dispose us to it."[25]

All the signers were graduates of Yale, with the exception of Cutler — a Harvard man. They were identified with the Congregational system, which was now assailed by them in its principal stronghold. Great consternation followed. It was an humiliating rebuff; the men were of unimpeachable character and recognised ability.

The Connecticut Independent ministers wrote to the Boston ministers for advice in their distressing dilemna. The Reverend Joseph Webb sought the counsel of the renowned Doctor Cotton Mather, in a letter dated October 2nd, 1722:—

"You have perhaps heard, before now, or will hear before these comes to hand (I suppose) of the revolt of several persons of figure among us unto the Church of England. . . . They are, the most of them, reputed men of considerable

(25) *Ibid.*, p. 65.

learning, and all of them of a virtuous and blameless conversation. I apprehend the axe is hereby laid to the root of our civil and sacred enjoyments, and a doleful gap opened for trouble and confusion in our Churches. The Churchmen among us are wonderfully encouraged and lifted up by the appearance of these gentlemen on their side, and how many more will, by their example, be encouraged to go off from us to them, God only knows. It is a very dark day with us; and we need pity, prayers, and counsel. And I am humbly of opinion that the Churches and pastors in your colony are concerned, (though something more remotely,) as well as we, in the present threatenings of Divine Providence; and I cannot but hope some measure will be concerted by yourself in this juncture, for the preservation of the good old cause, so signally owned by God and witnessed unto by the practice and suffering of so many eminent ministers and Christians. . . . Our condition I look upon as very deplorable and sad. Please to communicate the contents of my letter to your venerable and honoured father, and to as many of the ministers of Boston, &c., as you judge meet. And let me (though unworthy) have, as soon as may be, what comfort, light and strength is needful in our sad circumstances, from as many of you as will please to engage in the cause."[26]

The Reverend Joseph Moss, the Congregational minister at Derby, wrote Doctor Cotton Mather, asking for arguments with which to refute the contentions of those who urged the invalidity of Presbyterian ordination.

"I having not read much upon this controversy, should be very glad to have some books that do nervously handle this point concerning ordination by Presbyters, whether good or not. . . . It is now a time with us that we must put on our armour and fight, or else let the good old cause, for which our fathers came into this land, sink and be deserted. I pray, Sir, that you would furnish me with some such books, as, with most strength of reason and argument, plead our cause, especially in this point, of the validity of Presbyterian ordination. . ."[27]

(26) *Ibid.*, pp. 62-64.
(27) *Ibid.*, pp. 66-67.

The Reverend John Davenport, minister of Stamford, and the Reverend Stephen Buckingham, minister of Norwalk, joined in a pathetic appeal to Doctor Increase Mather and Doctor Cotton Mather. They lamented the great change that had taken place in their college, which they "hoped to have been and continued the repository of truth and the reservoir of pure and sound principles, doctrine, and education."

> "How is the gold become dim! and the silver become dross! and the wine mist with water! Our school gloried and flourished under its first rector, the Rev. Mr. Pierson, a pattern of piety, a man of modest behaviour, of solid learning and sound principles, free from the least Arminian or Episcopal taint; but it suffered a decay for some years, because of the want of a resident rector. But who could have conjectured, that its name being raised to *Collegium Yalense* from a *Gymnasium Saybrookense,* it should groan out Ichabod, in about three years and a half under its second rector, so unlike the first . . ."[28]

Consequent to the declaration of Messrs. Cutler, Hart, Whittelsey, Eliot, Wetmore, Johnson, and Brown, the Yale trustees advised that "the doubters continue in the administration of the ministry, words and sacraments," but that those fully persuaded of their position forbear sacramental ministration until the meeting of the trustees, which was set for the 16th of October. The trustees conferred with the signers of the declaration; and argued the points. The bitter chagrin of the Independents was expressed in a contemporary document, labelled "A Faithful Relation of a Late Occurrence in the Churches of New England."

> "New-England has lately had in it an occurrence, that has been a matter of some surprise and much discourse unto the country.
>
> "The colony of Connecticut being willing to have their Churches well supplied, from an education on the principles which moved their predecessors to settle in those parts of the world, erected not long ago a college at New-Haven. This little college, or collegiate school, which wears the

(28) *Ibid.*, pp. 67-68.

name of Yale College, was lately so unhappy as to borrow a pastor of a Church at Stratford, whose name is Mr. Timothy Cutler, for a rector. This man was a secret Episcopalian, of such high flights that he looks upon his Presbyterian ordination as a nullity, and the acts of his ministry as invalid; and his invitation to the rectorate of that collegiate school was the more agreeable to him, for its delivering him from a ministry which he took to be a cheat; it also gave him an opportunity privately to destroy the principal intention of the academy, and blow up the Churches which he appeared a friend unto. He privately for some time carried on a conversation with several young ministers of the neighboring Churches, whose frequent meetings at his house were what the people knew not what interpretation to put upon. At last, by a strange coincidence of several circumstances, the plot broke out sooner than it is thought they would have had it; for on September 13th, the day after their commencement, these men appeared in the public library, before the trustees of the College, and many other ministers, and there exhibited a short instrument, wherein they declared that some of them doubted the validity, and others of them were fully persuaded of the invalidity of their Presbyterian ordination. . . . The trustees were very much distressed on an occasion so unexpected, and so likely to be attended with a train of unhappy consequences; but they treated the men with all the charity, and lenity, and forbearance that the case would possibly admit of. Nevertheless, the action and apostacy of these men had caused a considerable commotion in the minds of the people, not only in the Churches more immediately betrayed, but also through all the country.

"It has appeared marvellous unto them, that a little knot of young men, that had read very little of the controversy, but only a few Episcopalian things which their library at New-Haven had been unhappily stocked withal, with little or nothing of the antidote . . . that those young men should have the temerity and presumption to declare for an usurpation in the Church of God, so clearly condemned in the holy Scriptures, which it is the profession and endeavour of these Churches to keep close unto; yea, and thereupon to deny the ministry, and renounce the communion of all

the Protestant Churches in the world, except that little party that submits to the English Episcopacy! It has amazed them to see the sons of New-England strengthen and assist the common enemy, by coming into the great and almost the last clamour with which the papists are trying to weaken and perplex the reformed Churches, and that, when it is notorious that the whole body of our first reformers, at their coming out of Babylon, decried the necessity of an Episcopal ordination, and found that they could not shake off the mother of harlots without their doing so; they should in such a country go back from what the very dawn of the reformation arrived unto!

"It has caused some indignation in them to see the vile indignity cast by these *Cudweeds* upon those excellent servants of God, who were the leaders of the flock that followed our Saviour into this wilderness; and upon the ministry of them, and their successors, in which there has been seen for more than fourscore years altogether, the power and blessing of God for the salvation of many thousands in the successive generations, with a success beyond what any of them, which set such an high value on the Episcopal ordination, could ever boast of; to vilify this as an invalid ministry; for a degenerate offspring to declare those men of God, and those burning and shining lights, to be no true ministers of Christ; but invaders and intruders upon a sacred office; and robbers that have not entered in by the door; they cry out upon it Good God, unto what times hast thou reserved us!"[29]

This defection of Cutler and the rest shocked all New England. Sewall noted in his journal that "fast is kept at the old North to pray for the pouring out of God's Spirit on N(ew) E(ngland)." Both the Mathers preached sermons, bewailing the apostacy.

The Yale trustees, in their meeting, October 17th, "in faithfulness to the Trust reposed in them," excused the Reverend Mr. Cutler from all further service as rector; and voted, "That all such Persons as shall hereafter be elected to the Office of Rec-

(29) *Ibid.*, pp. 72-75.

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tor or Ttuor in this College shall, before they are accepted therein, before the Trustees, declare their Assent to the Confession of Faith"— the Saybrook Platform— "and shall particularly give Satisfaction to them of the soundness of their Faith, in Opposition to Arminian and Prelatical Corruptions, or any other of dangerous consequence to the Purity and Peace of our Churches. Messrs. Hart, Eliot, and Whittelsey sufficiently retracted their position to be allowed to remain in their former posts; but they were never heard afterwards to speak in derogation of the Church of England, in any of the controversies which followed.[30]

Cutler, Johnson, and Brown, proceeded to England, for ordination in the Anglican Church. They left Boston, November 5th; and reached their destination the 15th of December. There they were joined by James Wetmore. Cutler, Johnson, and Brown were ordained in St. Martin's Church by Doctor Green, Bishop of Norwich, who officiated for the Bishop of London. Brown died of small pox, April 13th, 1723, shortly after his ordination. Cutler and Johnson visited the universities of Oxford and Cambridge, where they were awarded honorary degrees. They took advantage of their stay in England to represent the handicap suffered by the colonial Church for want of a resident bishop. In the summer they returned to America, reaching Boston September 24th.[31] Cutler became rector of North (or Christ) Church, Boston, where he served for more than forty years. Pigot removed from Stratford to Providence during the year; and Johnson succeeded him, taking charge of his field, November 4th, 1723.[32]

(30) Chandler: Life of Johnson, p. 31.
(31) Perry: Historical Collections, Massachusetts, p. 142.
(32) Schneider: Johnson, I., pp. 19-20.